

THE KOREAN REPOSITORY.

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FLYING COMMENTS.

I. ANDROMEDA.

At whatever point he may touch the peninsula the eye of the traveller can hardly fail to be enchanted with the placid beauty of the scene. Coming from the teeming coasts of either China or Japan the absence of animation from the face of the waters would stamp Korea with a character of its own, while the background of pale blue hills combines well with the dreamy archipelago and the monotonous diapason of the rushing tide to narcotize the senses and induce reverie rather than observation. The land of morning calm is, after all, no myth.

Though every new country is attractive, the discovery—using the word in its dramatic sense—of a nation with a history, a literature, and a polity, at the end of this self-sufficing century of ours has not perhaps impressed the civilized world quite so much as might have been expected. One reason for this may possibly be that the deeper students of human history and development wait for the philological experts to supply them with the key to the treasures which may be locked up in the legendary lore of the newly discovered people, and they are in no hurry, believing, with Mark Twain, that “these old countries

wait till after breakfast." The pioneer of commerce, on the other hand, is in these latter days, under somewhat of a bank of cloud, or a cloud of banks, in the Far East, which the reputed wealth of the hermit kingdom is insufficient to penetrate with sunlight.

The reserve of the naturalists is less easy to account for; those intrepid fellows who compass sea and land to gain a new moth, who brave tropical jungles and deadly swamps in the pursuit of knowledge, seem a little bit shy of this new field of research.

From one cause or another the representatives of the western nations who have availed themselves of the opening of Korea to the world have, so far, been of a curiously restricted assortment, which of itself gives a special interest to the new experiment in international life which is being tried in this country. The visitors from abroad—foreign residents as they call themselves—may in fact by a slight stretch of the meaning of the word, be all grouped into the one class of Missionary. That word alone supplies the stranger with a key to the doings of the foreigners and to the peculiar relations existing between them and the native officials and people.

The great Missionary invasion divides itself easily into three sections, the political, the religious, and the personal. Foreigners in the gross seem to come to Korea with a Mission, to teach and to reform.

In the full-blown pride of western civilization, whose superlative excellences must never for a moment be questioned, they start off with the convenient assumption that the whole previous existence of Korea for the hundreds or thousands of years of its history has been a necessary, unavoidable mistake, which, however, must now be rectified without further delay. Consequent on this view of things every mother's son who lands on these shores commences a course of lectures and object-lessons to the untutored natives.

The politician proper disciplines the government in the performance of its functions; the missionaries properly so called press their special tenets on the unresisting people; while a class of teachers scarce known in other parts has been evolved from the circumstances of the country and has from the first played an important part in Korean affairs,—that order of preceptors which may be succinctly described by the general term of Advisors.

These three divisions of missionaries are not, however, so absolutely distinct but that they merge into each other, and individuals may even translate themselves with facility from one department to another, incongruities being lost in the haze of the Korean atmosphere. Virgin soil does not demand scientific agriculture, nor is knowledge, training or experience quite indispensable to the task of revolutionizing Korean life. It is not like carrying a chair or grooming a horse, which require some apprenticeship.

A certain kind of chivalry may commonly be traced in the argonauts who have been landed on these sleepy shores during the last decade, chivalry allied to that form which sometimes impels unthinking strangers to rush into domestic quarrels to relieve beauty in apparent distress, admirable in intention, not always happy in result. The real genesis of the feeling may be obscure, though its early stages may occasionally be traceable.

Maybe the front windows of Daibutzu's red brick house are answerable for some of the noble sentiment which has been lavished on the kingdom, and the moonlight of Chemulpo is possibly responsible for a good deal more. Romance has not lost its fascination, and, scared out of every other corner of the globe by the garish daylight and by severe economical conditions, it would be a pity if some remote spot of earth could not be found on which its fairy foot might rest. To minds duly prepared, and retaining some of the generous ardour of youth there may easily be shaped from the mists of the evening the figure of a lovely

virgin pinioned to the cruel rock— "beetling cliffs " might be the proper phrase, if only the writer were sure what it meant. Her hair is neither fair nor dishevelled, indeed, and the outlines of her form are obscured by the mantle of green which falls from her decent shoulders,—but these are mere details. At her feet foams the sea, threatening to engulf her, while a terrible monster stretching his length for many a league, approaches, his inexorable jaws open to devour her, his five claws extended in act to strike. Such a vision may well fire the ingenuous soul, reckless of mundane facts, with the impulse to seize sword, or pen, or tongue or any other piercing instrument that comes handy to deliver the victim from impending doom, with whatever contingencies gratitude and the book of fate may provide by way of guerdon for the brave knight.

The season changes, the view dissolves, and a colder light reveals rather commonplace features in the visionary virgin, with a dull complexion picked out with antiquated facial markings, somewhat frowsy withal; while as for the dragon, he proves to be the very mildest of monsters, the scales on his back turn into verdure-covered islets, the convolutions of his trunk take the form of headlands sleeping tranquilly in the sun, as innocent as a great turtle on an oily tropical sea.

What becomes of the disillusioned champions of the winged feet may afford matter for subsequent observation. It may be safe to surmise that their ideas become more practical, and perhaps more sordid. Here, in fact they say, is a nice little country going a-begging, inhabited by a people who have never known the blessings of severe labour and yet have the conscience to hold up their faces on God's earth and dare to live and eat! Let us proceed to change all that, and to begin with make them taste the fruit of the tree of knowledge that they may at least know that they are—lazy.

Viator

ANCESTRAL WORSHIP AS PRACTICED IN KOREA.

THE religious beliefs of Korea show a blending of Confucianism, Buddhism, and Taoism. The Confucian learning as we know forms the basis of the education of the country. Every magistracy throughout the land has somewhere in its town a temple dedicated to Confucius where twice a year, in the spring and in the fall the magistrate with his numerous writers worship the spirit of the sage. The social fabric of the country is largely Confucian. Ancestral worship is Confucian. Again the temples and priests of Buddha are scattered throughout the country—a faith with much of its lustre gone, but said to be favored with palace patronage. Taoism has its representatives in the *hpansu** or blind sorcerer, the *mutang*† or sorceress, and the *chigwan*‡ or geomancer.

Each religion furnishes its share to the mythology of the country. At the head of their system of belief is Sangchei§ or Hananim||, whom the king alone worships once a year or less. Many would introduce as next inferior to him Buddha (indeed some go to the temples upon the death of a relative to pray the Buddha to send his spirit to the good abode). Then come the Ten Judges of Hades, the Siptaiwang¶, whose pictures may be seen in Buddhist temples. Through their servants they are said to be well versed in the affairs of mortals. Upon the death of a man, one of his souls is seized by official servants of these judges and hurried to hades. The judges knowing whether his deeds have been good or evil, give sentence, and in accordance with the judg-

* 盲人 판슈 ‡ 地官 디관 || 天主 하느님
† 巫 무당 § 上帝 상데 ¶ 十大王 십대왕

ment the spirit is sent either to the Buddhist heaven or to the Buddhist hell to spend the rest of his existence. In the latter place are manifold kinds of punishment. Next below the ten judges come the *sansin** or mountain spirits. Each mountain of the checker-board of Korea is supposed to have its presiding genius in the person of a mountain spirit, of whom more anon. Below the *sansin* are many other kinds of spirits. We come now to the *kuisin*† or devils, with the *tchon-tok-gabi*‡ at their head, answering in our system to Satan. Nearly all the women and three fourths of the men of Korea stand in mortal terror of these malevolent beings. They are believed to be universally powerful, able to give happiness or misery alike as suits their fiendish fancy. From the top to the bottom of the social scale of Korea, men offer through the blind sorcerers or the *mutang* sacrifices to these demons. Is anyone sick, or in trouble, going on a journey or moving his lodgings, the demons are propitiated by sorcery. The houses are said to have their guardian demons. I am almost ready to say that *kuisin* worship is the religion of Korea.

With this brief look at the religions of the country, let us center our attention upon the ancestral worship as practised in Korea. Ancestral worship is Confucian in its origin. Confucius was intensely practical in his philosophy. His mind took no pleasure in dwelling upon the supernatural. He said: "Spirits are to be respected, but to be kept at a distance." On another occasion he said: "While you are not able to serve men, how can you serve their spirits." He found ancestral worship existing among the ancients he so much venerated, and he passed on the custom almost without comment. And yet, while he set before men a beautiful array of virtues to be practiced, because he gave to the virtue of filial piety an excessive import-

* 山神 산신 † 鬼神 귀신 ‡ 天魍魎런독잡이

ance and made it the foundation stone of his structure, he may be said to have furnished the principle for ancestral worship.

The customs regulating ancestral worship in Korea differ so from those of China, that it may be profitable to consider the procedure after death somewhat in detail. Koreans believe that every man has three souls, and upon death one goes to hades, one to the grave, and one takes his abode in the ancestral tablet.

In the last moments before death, silence reigns through the house. Sad ministrations follow, and the remains are placed in new clothes for burial. Outside the door is at once placed a little table with three bowls of rice, and a red *hobak* or squash; and alongside of it are ranged three pairs of sandal shoes.

Three *sajas** or official servants have come to take the soul to the Ten Judges in Hades. These are presents to them. Smelling the flavor of the cooked rice they are refreshed. The shoes being burnt they are shod for the journey. The *hobak* is a present to the prison official who lived 2000 years ago and was fond of *hobaks*. Then the rice is thrown away, and the *hobak* broken. This is done during the first half hour after death. Then the inner garments of the deceased are taken out by a servant, who waves them in the air and calls loudly to the deceased by name. At the same time the friends and relatives of the dead man loudly lament. After a time the clothes are thrown upon the roof of the house and left there.

The choice of the site of the grave is considered a matter of great importance to Koreans. The semiglobular mounds are invariably placed upon hill-sides. While they may be placed upon slopes facing any direction, a south exposure is preferred, probably for reasons such as carry weight in China, the belief being there that inasmuch as warmth and life pro-

*使者스자

ceed from the south, and cold and frost come down from the north, that grave is most fortunately located which is at the same time sheltered from the north and open to the good influences supposed to emanate from the south. But if that were all, the choice of a grave site were a simple matter. There are many intricate points connected with the subject, which only the initiated are versed in. The relatives are obliged to consult a *chigwan* or geomancer. He is a learned man who by long study of books upon the subject in his possession, knows all the superstitions relating to the good and bad influences supposed to be in the ground. He must choose the burial site. It is believed that a well chosen site brings rank and money and numerous sons to the children of the one buried there.

The day of the funeral arrives. The remains have been placed in a coffin more or less expensive according to the means of the family. At dusk they start with a long train of lanterns, the brilliantly colored hearse, the loudly weeping mourners, of whom the male members are dressed in the bushel basket hat and the yellow mourners' clothes. The grave at last has been reached, the interment has taken place, and the mound has been rounded up. Now occurs the first sacrifice, called the *piôngto cheysa*°. Small tables are placed in front of the grave. Upon them are set offerings of wine and dried fish. The relatives facing the offerings and the grave, bow to the ground in five prostrations. A formula is repeated wishing peace to the spirit who is to dwell in the grave. Afterward, at a little distance behind the grave, like offerings and similar prostrations are made to the mountain spirit. This is called the *Sansin cheysa*†. The mountain spirit is supposed to preside over the place. Prayer is offered to him invoking his protection as host to the spirit of the grave they are committing to his care. It

° 平土祭祀 평토제스 † 山神祭祀 산신제스

is deemed necessary in order to secure hospitable treatment for the spirit at the grave. After these ceremonies the wine is thrown away, and the fish is divided among the servants.

We now come to the third soul of the man. He returns from the grave with the mourners to take up his abode in the ancestral tablet. In the room the tablet is to occupy (a vacant room if possible) another offering is made, called the *pan hon chyesa* †. The offerings consist of native bread, wine, meat, cooked rice, and vermicelli soup. These articles of food are placed before the tablet that the spirit may regale himself with the flavor. The relatives and friends bow five times. Then the food is taken into another room and eaten by the assembled company.

At this point it may be well to make a few explanations. The ancestral tablet consists of a strip of white wood upon which is placed the family name and other writing. It is set in a socket. After three years of mourning it is put with the other ancestral tablets in the little cabinets in the ancestral temple* adjoining the house. During the intervening time, if the man is wealthy he places the tablet in a vacant room, usually in his wife's apartment. But if the man is poor and has no ancestral temple, the tablet is placed in a box on one side of a room, and on the occasions when he worships his other ancestors, strips of paper with writing on them are pasted on the wall in lieu of the proper tablets. The common people worship not only for their father, but also for their grandfather and great-grandfather. Some go back two generations or more. High officials worship for four while the king worships for five ancestors. Some curious customs regulate the period of mourning, strictly so called.

If the father dies, the family goes into mourning for three

* 祠堂 사당

† 返魂祭祀 반혼제스

years. If the father and mother die the same day, the same period of mourning is observed; and likewise, should the mother die sometime after the father's death. But if while the father is alive the mother dies, the family wear mourning garments for one year.

Again suppose three generations of a family to be living. The father dies and the family goes into mourning for three years. The grandfather dies next, and the son takes his dead father's place in wearing mourning clothes for another three years. Where a man received rank, posthumous rank is sometimes given to his departed father from the feeling that the father must always be considered higher than the son. An official cannot hold office during the three years of mourning. And we remember how in the recent year of mourning for the Dowager Queen custom required that the public offices be closed for a long period of time. Custom also prescribes that no matter how young a king may be at the time of his decease, his successor must be younger than he, so that he can perform the sacrifices.

But to return to the family in mourning. Allusion has been made to the mourning clothes ordinarily worn. On the minor sacrificial occasions a robe called the *to pho*^{*} is worn. It consists of a flowing-sleeved garment, split up the back to the waist, over which portion a fold falls to the bottom of the garment. During the three years, upon the two national mourning days, and upon the anniversary of the father's death, an especial attire called the *chey pok*[†] is worn by the male relatives during the period of mourning. Among other features the official hoop belt is worn; and the hat is peculiar, in which a white loop goes up over a baggy skull-cap from front to rear.

During the three years a dish of fruit is constantly kept before the ancestral tablet.

^{*}道袍도포 [†]祭服제복

Let us consider the sacrifices further demanded by the laws of ancestral worship. During the three years certain sacrificing is rendered only before the deceased father's tablet, and not in the ancestral temple. On the first and fifteenth of each Korean month the *sak mang cheysa* * is observed, and rice or vermicelli soup amid lamentations is placed before the tablet. The time for the sacrifice is one or two hours after midnight. The anniversary of the father's death is a very important occasion during the mourning years. The first anniversary has a name, the *sosang* †; the second is called the *taisang* ‡. In after years when the tablet has been placed beside the other tablets, this anniversary goes by the name of *kuil cheysa* §. While in mourning, on the night before this anniversary, sacrifice is made before the tablet. The next morning friends visit the family in mourning and sympathize with them, upon which occasion food in many varieties is set before them. Some time during the day the mourners repair to the grave and repeat the sacrifices of the previous year to the soul in the grave and to the mountain spirit.

These constitute the sacrifices peculiar to the first three years. Afterwards the offerings upon the first and fifteenth days cease, while sacrifice on the father's anniversary day goes on perpetually, but in the ancestral temple where the other tablets are. Mention should be made here of the anniversaries of the grandfather's and great-grandfather's death, when sacrifice is made in the *satang* or ancestral temple, and at their graves.

We come now to the eight Korean holidays upon which sacrifice to the dead must be performed. Only in these cases the name is changed and the relatives are said to *chey rey hao* ||.

The occasions are New Year's day, (about the 1st. of

* 朔望祭祀삭망제스

† 小祥소상

‡ 大祥대상

§ 忌日祭祀기일제스

|| 爲祭禮제례호오

Feb.), the 15th. day of the first month which closes the New Year's holiday season, the two national mourning days, and four other festivals. Upon these days sacrifice is offered at day-break. One peculiarity marks the celebration of these eight festivals during the mourning years. A double sacrifice is performed at the house, one in the *satang* before the remoter ancestors' tablets, the other later before the father's tablet in the other building. The two general mourning days come in the spring and in the fall, one in the third month corresponding to April, the other in the eighth month, our September. Upon these two days the practice is various. Some visit their father's grave, and some do not. Others again visit in addition the graves of their grandfather and remoter ancestors, upon which occasions they bow and offer their food at the graves and before the presiding mountain spirit.

Now as to the significance of all this ancestral worship. The literature upon the ancestral worship of China, especially the pamphlet by Dr. Yates, seems to indicate that the Chinese believe that the happiness of the dead and of the living is directly connected with ancestral worship. Whether their fathers are rich or beggars in the other world depends upon the fidelity of their children in keeping up the prescribed sacrifices, and that their fathers reward or punish the living children according to their faithfulness in ancestral worship.

The Koreans on the other hand seem to believe that the condition of the dead is permanently fixed by the sentence of the ten judges upon their arrival in the other world.

As nearly as I can learn after considerable inquiry, two views are held among Koreans as to the significance of their ancestral worship. One class would hold that whether a man worships his father or not, does not affect the happiness of either the father or the son. It affects the *reputation* of the son among his acquaintances, as being a man who shows disrespect to the spirit of his father living in the ancestral tablet in his house.

Still other Koreans would say, that if they worship their ancestors well, Hananim, the head of the Korean mythology will reward such a man with money, honors and other promoters of happiness and on the other hand will punish with trouble the man who neglects to sacrifice. Such are some of the features of the ancestral worship of Korea.

DANIEL L. GIFFORD.

COREA— A PLEA AND A GROWL.

(CONTINUED.)

IN my article last month I mentioned the discussion, which is reported in the proceedings of the Royal Geographical Society, at London, for March, to have taken place over the address delivered by Mr. Campbell before that society respecting Corea, and indulged in some mild comments on Mr. Becher's reported views and theories about Corean gold and coal mines.

Mr. Carles was also a participant in this discussion and is reported to have made some statements which I think should be corrected. He was, I understand, for some eighteen months in this country, attached to the British Consular or Diplomatic Service, and made one or two journeys into the interior, of which he has left a record in a book entitled "Life in Corea." This book is mainly made up of a diary of what seems to have been a pheasant, duck, and wild goose chasing expedition in Corea, north of Seoul, where his failures and successes in finding these elusive bipeds, as well as the trials and tribulations of "Sam," a foot-sore dog, which appears from his account to have been a most important member of the expedition, are faithfully and minutely recorded.

Neither Mr. Carles' Book nor his discussion before the Geographical Society, evinces any particular, or even the customary hostility to Corea, and I think he intended to be fair but old habit and fashion of detraction was too strong to be overcome. In this instance it took a peculiar direction and led him to talk about something of which on his itinerary as published he could have had but little opportunity of obtaining

information: I feel warranted in saying from his remarks, that independent of his personal observation, he has made no investigation or study of the real facts since. After calling the attention to the fact that in Corea maritime commerce hardly exists, he says:

"It is true Korea is singularly unfortunate. On the west coast, where there are numerous inlets, the tides are very violent, rising forty feet sometimes, and exposing shipping to very great danger, for a boat may be left high and dry twenty-five miles distant from the point aimed at; on the east coast where there are no tides, there are no harbours, with the exception of Wensan, and that is not a good one. Again, the harbours on the west coast are frozen up during the winter; it is only on the south coast, really, that navigation has been able to exist, and at the mouth of the Naktong river" * * * viz: Fusan harbour.

Thinking that there must be some mistake about this, as during the two winters I have been in Corea I had never heard of the harbours freezing up and knowing that there had been no interruption by ice at the port of Chemulpo or those south of that port on the western coast, I made all the inquiries possible and think I can truthfully say that Mr. Carles was wholly mistaken. So far from there being no harbours, on the eastern coast, with the exception of Wensan or Gensan, there are at least five, most of which are better than that of Wensan and one is, I am reliably informed, one of the best harbours to be found in all of Asia.

With respect to the western coast none of the harbours, twelve or more, are ever closed by ice except the most northern viz: that at the mouth of the Yaloo River—. In truth Corea is particularly fortunate with respect to harbours, and Mr. Carles' declaration to the contrary, can only be explained upon the hypothesis that he was not in possession of the facts.

My information with respect to the harbours has been obtained from a number of persons among them I may mention Captain Mörsel who has been long in this country and given much and intelligent attention to the subject.

It may be thought that I have devoted too much of the valuable space of the Repository to the remarks of Messrs. Becher and Carles, but it must be remembered that they were widely published in the proceedings of one of the leading geographical societies of the world, organized for the purpose of collecting, recording and disseminating, exact and accurate information. I do not think the most acute attack of "Coreaphobia" a good excuse for making inaccurate statements before such a society.

In the Japanese newspapers, especially the native, erroneous and misleading statements respecting Corea are very often published but these as a rule are silly and so contradictory and irresponsible that they do not deserve notice or consideration. That however they create a bad impression and seriously injure this country in the estimation of the public is unfortunately true.

To illustrate the impression thus erroneously created I give an example from my own experience: Late last fall a lady then in Japan proposed to make my family a prolonged visit, but the Japanese papers were filled with so many accounts of revolution, conspiracy and troubles in Corea, that she and her friends became alarmed and she declined to come, writing in explanation that she understood the journey from Chemulpo to Seoul was exceedingly dangerous for all travellers and that she feared a revolution and civil war would break out while she was here.

She evidently thought that the perfectly safe, but I admit tedious trip from Chemulpo here, was as full of dangers as a journey through the Apache country in the United States.

during an Indian war where danger of capture, scalping and death at the stake, environs the traveller at every step and that we poor unfortunates here were in hourly peril of our lives from the hostility of the Coreans which would break out and become uncontrollable as soon as the civil revolution which the Japanese newspapers foretold should occur.

That these were not mere idle or woman's fears, I may add that before coming to a determination of abandoning the trip she consulted with a diplomat of her nation, who honestly and quite naturally under the circumstances, confirmed her fears and advised her against encountering the supposed dangers of the trip.

One example more and I am through with my "growl." Shortly after I came here in 1891 I saw in an American paper, an associated despatch, which all Americans will understand was printed in the thousand or more newspapers which are members of that association, no doubt it was also widely disseminated in Europe. The despatch was from London and declared that news had just been received in Peking that an incipient revolution had been discovered in Corea in which the brother of the King was implicated and that the King had had his brother arrested and decapitated and that his head was then fixed on the outer gate of the palace.

I saw afterwards no contradiction of this monstrous and slanderous lie for which, as we all know, there was not the slightest foundation and which, I have reason to believe was wickedly concocted in London to aid political intrigues and throw aspersions upon this country and its Government.

The Coreans are physically a stalwart and a strong race—as a rule taller and heavier than the Japanese or Southern Chinese.

The loads the coolies carry and the distance they are able to accomplish in a day are astonishing.

I was informed by a merchant in Chemulpo that as a test of strength a coolie carried a bale of goods weighing five hundred and fifty pounds from the Custom house to his godown half a mile distant, traversing in the way one or two steep hills. The outcome of this performance was somewhat unexpected and an illustration of the ideas of Korean laborers about their foreign employers, for as soon as the man had performed his work his fellow coolies fell upon him and gave him a most unmerciful beating. The merchant on inquiring into the cause of this, was informed by the participants that they had thrashed the man because they feared that since he had shown that a coolie could carry such a load, foreigners would require thereafter, all the coolies to do the same and that therefore the man was wrong in giving this evidence of his ability and deserved and got a beating.

I was glad to learn that the merchant did not coincide with this view but took the trouble to represent the facts to the local magistrate, who promptly reasoned with the coolies and undertook to put some sense into their heads by a vigorous application of the paddle.

G.

THE JAPANESE INVASION.

V. THE FALL OF PYÖNGYANG.

IN following the rapid course of Konishi, who was literally the head and front of the invasion, we have been compelled to leave unnoticed other and important operations. At this time it was evident that the original plan of Hideyashi to simply cut his way through Chosun to China was virtually abandoned by the commanders on the peninsula, and a determined effort inaugurated to completely subjugate the country. This work was rapidly carried on in the south and soon all the important places in the provinces of Chulla[°], Choungchung[†] and Kangwun[‡], were in Japanese hands while in the province of Kyōngsang every town except five was held by them.

From Sōul Hideie pushed this work of subjugation; troops were despatched in various directions almost daily and though the Chosunese sometimes risked a stand, victory with one exception always perched on the ensigns of the foe. The exception was as follows. After the rout resulting from the attempt to oppose Kato in crossing the Han a subordinate chief named Shin Kak^{||} collected a body of troops and occupied with them a strong position at Yangchu[¶], near Sōul. A detachment was sent against them, but strong in the natural advantages of their position, and animated by the skill and courage of their commander they held their position until the Japanese wearied and weakened were about to withdraw. Then Shin ordered a charge before which the Japanese broke and fled.

° 全羅道 전라도	‡ 江原道 강원도	申恪신각
† 忠淸道 충청도	§ 慶尙道 경상도	¶ 楊州양주

This was the first victory of any kind won by the Chosunese up to this time. The sequel however well illustrates the time and nation. Kim Myōng Wun, the craven who had fled from the Han, and deserted Sōul without striking a blow in its defense, was Shin Kak's superior. Upon news of the victory, he sent off post-haste denouncing Shin to His Majesty as having disobeyed orders in failing to report at the Imchin River and having instead taken the position at Yangchu, and demanded his execution. All too hastily came the royal command to decapitate Shin Kak, and a special officer being despatched for that purpose the sentence was carried out in the first Chosunese camp to rejoice over a victory won from the Japanese.

Firmly established in Sōul the Japanese were reinforced by the arrival of the reserve of 60,000 men from Japan. The Chosunese had entrenched themselves along the banks of the Im chin River about thirty-five miles from Sōul, and regarding it as the key to the whole situation in the north, they made preparations for a vigorous defense, determining to hold it at any cost. But here again the shoe-string backbone of the commanding general brought disaster upon the native arms. Kim Myōng Wun in command here, repeated the tactics which had disgraced him at the Han River and at Sōul, and which seemed to be his main idea of fighting. He cowardly deserted his men at the first approach of the enemy and fled, leaving them to fight it out as best they could.

The position was attacked by the united forces of Konishi, Kato and Kuroda, and though the Chosunese fought with a valor that was noble, after a mighty battle the line of defenses was broken, the native troops routed with terrible slaughter and the whole north lay at the mercy of the Japanese. Here again Kato and Konishi had a quarrel about following the royal fugitive. The three generals draw lots as to their destination, with the result that Kato found himself ordered into

the northeast province of Hamkyōng[°], Kuroda into the Whoanghai province[†], while fortune again smiled on Konishi giving him the Pyōngan province[‡] and His Majesty Sunjo if he could catch him. Kato immediately marched into Hamkyōng and found the people ready to make any terms with him. Not only had the fame of his cruel resoluteness filled them with dread, but the cowardice and venality of their rulers had so embittered the people against them that they joined the enemy in hunting them out. It would only be natural that in the emergency of the country all practice of extortion and oppression would cease; on the contrary the retinue of the two royal princes who fled into this province used the people so badly they felt that even the invaders could hardly use them worse. Thus the minds of the people were alienated and the history of Kato's operations in this province made possible.

On the first approach of the Japanese the governor of the province fled into the mountains; his own troops immediately started in pursuit, and capturing him, delivered him over to Kato. The commander-in-chief of the province sought safety at Kapsan[§] with a few followers; the rough mountaineers however drove the party into the swamps and killing his followers, decapitated him and the local Mandarin and brought their heads to Kato. The two royal princes Imhai^{||} and Soonwha[¶] fled north before this treason, but were captured in the defiles of the great Machul Yōng Pass(a)[°], marched south and surrendered to Kato. Thus treason betrayed many rich prizes into Kato's hand; his battles were few, and the subjugation of the province accomplished in a short time.

° 咸鏡道 함경도
 † 黃海道 황海道
 ‡ 平安道 평안도
 § 甲山 갑산

|| 臨海君 림희군
 ¶ 順和君 순화군
 (a)[°] 摩天嶺 마천령

King Sunjo at Pyōngyang was in sore straits, though not entirely hopeless, for he had implored aid from his mighty neighbor China, which however was very slow in coming, while every hour seemed to bring the foe nearer. On the 19th. of the fifth Moon news reached him of the failure of the Imchin defenses, and the rapid spread of the foe throughout the north. There seemed but one course open for him, the abandonment of Pyōngyang for the present and the continuation of the royal flight on to the frontier city of Wechu*. He determined to wait until the last moment however before doing this and it was not until the 8th. of the sixth Moon that the start was attempted; the guard with the Ancestral Tablets was commanded to move on that day. The populace of Pyōngyang, noted even today above that of every other city in the realm for its lawless and riotous character, viewed with extreme disfavor this further flight and attacked with vigor the Tablet Guard. An uproar followed and though the Guard fought its way out of the city, it was some time before quiet was restored. His Majesty did not leave until the 11th. when no demonstration was attempted; he did not forget that experience however as we shall see later on. A week later, on the 18th., while at the mountainous little city of Kwaksan† his heart was gladdened by the arrival of the first aid from China, a force of 1000 men, whom he decided to keep with himself as his personal body-guard. He entered Wechu on the 23rd. of the sixth Moon 1592, with the sad foreboding that if he ever crossed that reach of white sand just beyond its walls, and the peaceful river marking the boundary between his own little realm and that of the mighty empire beyond, it would never be his fate to enter Sōul again. The old city was deserted, "even the dogs having fled," the royal party was quartered in the Mandarin's palace, and sacrifices were ordered offered in

* 義州의 주

† 郭山 객 산

various parts of the city to propitiate the supernatural powers.

Konishi, eager to lay hands on the royal prize so near to his clutch, yet fearing a most determined resistance, pushed along the route of the royal flight. Strong detachments were left at Songdo*, Paikchun† and Pongsan‡ as centers to fall back upon in case of defeat at the walls of Pyōngyang. Forced marches at last brought him with a strong force to the bank of the Taitong River§ which washes the walls of the city, a mighty moat. Here the opposing forces watched each other for several days, the quiet relieved only by a night-surprise in which 400 Chosunese came across the river and fell upon one of the Japanese camps; so successful was the attack that they completely annihilated the Japanese and were proceeding to the next camp when they were met and routed by a force under the former envoy Yoshitoshi. It was daybreak by this time and the Chosunese boatmen putting off left their comrades in the lurch. Some fled to the fords, and the Japanese found at last the secret of approach to the city. That morning Konishi started across; no arrows greeted his coming, no war-cry sounded within; the city gate was wide open and he suspected an ambush. But it was useless anxiety. The Chosunese commanders had already fled after destroying what supplies and munitions of war they could. Konishi entered Pyōngyang on the 16th. of the sixth Moon, an immense amount of booty falling into his hands, among other things 100,000 bags of rice. He despatched post-haste to Sōul calling for rally at Pyōngyang and an immediate march west, on into China.

But a cloud was already looming up in the south which filled the Japanese authorities at Sōul with anxiety. On the seas nothing but disaster met them. The obscure official

* 松都 송도

† 鳳山 봉산

‡ 白川 백천

§ 大同江 대동강

Yi Soon Sin*, appointed just previous to the invasion to a small office on the coast, had developed into a naval commander unmatched in fighting qualities by any commander in the Japanese fleets. In his first battle he engaged and destroyed a large fleet of the Japanese who report their losses at 9000 men slain. From this time he vigorously attacked the Japanese wherever he found them, and aided by his famous "Tortoise Boat" a prototype of the "Monitor" of the American Rebellion, he literally swept them off the coast waters of the peninsula. On one occasion he recovered the spoil of the royal palaces at Söul, which was being conveyed to Japan. Hundreds of ships were destroyed by him and thousands of the enemy slain, for he made no prisoners. One of his battles ranks among the three greatest of the year 1592.

Another cause for anxiety was the uprising of native volunteers, and already the Japanese had been called upon to oppose two determined attempts to recapture Söul. The only good news was from the north where we have seen how both Konishi and Kato were sweeping everything before them. Kuroda in the Whanghai province was also winning new laurels for himself and every district in the province except three had submitted to him. Among these three was the ancient city of Yenan†, the home of Sin Kak the first general to win victory for the Chosunese arms. The sturdy courage and stout resistance of this old town, now famous for its fine rice, and the beautiful lake near by with the great dragon supposed to inhabit it, made it the scene of desperate fighting. Repulsed in his first attempt upon it Kuroda determined to capture it if possible and in the ninth Moon marched the second time against it with 30,000 men.

A general named Yi was in command of the city and by

* 李舜臣 니순신 † 延安 연안

example and voice he enthused the Chosunese with a new courage. The Japanese were determined to take the town but the natives fought well, repelling every attempt to scale the walls, showering down boiling water, and casting huge stones with which the town abounds even today, upon the heads of the assailants. After three days of hard but undecisive fighting, the Japanese withdrew to the provincial capital Haichu^o only to reappear in greater numbers soon afterward. The case seemed hopeless for the besieged city, but the chiefs swore to remain at their posts until death, sealing their vow with a draught of blood[†]. The battle raged with terrible energy day and night, the native women fighting like Amazons beside the men. The Chosunese realizing the seriousness of the situation husbanded their arrows firing only at sure marks; great piles of wood were thrown around the walls, and the women, by hurling fire-brands down among them whenever the Japanese approached to scale kept a fierce fire raging. The Japanese used every possible strategy but in vain. At last the order was given to attempt the walls for the last time, and Kuroda's men sprang to it with their terrible war-cry; long but unsuccessful they hung at every part of the wall, until weakened by terrible losses they had to withdraw; the Chosunese followed rapidly outside the walls but Yi and the Japanese took to flight. Thus freed, the old town was granted an honorable peace.

Thus matters stood in the autumn of 1592. His Majesty a refugee on the farthest boundary of his realm, ready at the first move of the invaders west of Pyōngyang to cross into China and cast himself in humble supplication at the foot of the Dragon Table; the head of the advancing host at Pyōngyang impatiently awaiting the order to push on for China; the Japanese generals at Sōul anxiously watching the volunteer developments in the south; Yi Soon Sin sweeping the Japanese off Chosunese waters; China already on the way to aid Chosun with men and treasure.

GEO. HEBER JONES.

^o 海州海州

[†] A Korean military custom; the blood was generally that of a horse or a chicken.

REVIEW

*of the trade of Corea for 1891
in comparison with that of 1890.*

THE Trade of Corea, its sources of Income, and Revenue derived from the Custom's duties levied on Imports and Exports, viewed from the stand-point of the Customs, and the quotations given by the Custom's Statistical Department, would seem prosperous and encouraging.

The total Foreign Imports and Exports for 1891 and 1890 is as follows:

Jenchuan—Imports for 1891—	\$3,146,638
" " 1890—	\$2,558,090
Exports " 1891—	\$1,413,920
" " 1890—	\$1,426,061

In taking into account the figures given above it must be borne in mind that much of the goods imported and quoted in the above values is not dutiable, such as bags and ropes for packing beans and other cereals, also fire-arms and ammunition to the value of \$29,233, the former of which adds to the Export Trade, while the importation of the latter is in no wise conducive to the trade of the country. In view of these facts we may safely aver that the trade in general for the year 1891 compares favorably with that of the preceding year.

At the outset of 1891 trade was remarkably brisk, the immediate cause having been a failure of the crops in Japan in 1890, which created an increasing demand for rice and beans. The falling off of the Export Trade during the latter half of the year is due to the fact that the crops in Japan are much earlier than in Corea and the demand was soon supplied at home.

Fusan—Imports for 1891—	\$1,476,601
" " 1890—	\$1,432,882
Exports " 1891—	\$2,068,106
" " 1890—	\$2,182,447

The Imports show an increase of \$43,719—while the Ex-

ports show a falling off of \$114,341. This decrease is due to the same sources as given in the case of Jenchuan, yet if we compare the Export Trade of Fusan with that of Jenchuan we find that of the former port exceeds the latter to the amount of \$654,186. It must be borne in mind however that Fusan is situated at the head of two of the most fertile and best cultivated provinces of Korea, while Jenchuan is dependent on other provinces than that in which it is situated for produce for exportation, and this circumstance together with bad roads and imperfect coasting trade due to unsuitable craft is certainly disadvantageous to the Export Trade of the latter port. It will never be able to compete with Fusan unless better modes of transportation are introduced. There is another drawback in addition to those already mentioned, one which not only seriously injures the Export but also the Import Trade of Jenchuan, that is the illicit trade carried on by the Chinese from the provinces of Pyongyang and Hoanghai. The outlet for the former province is the Yaloo and the head of the Pyengyang Inlet also the Taitong river which empties into the Inlet. The Ouel River is the outlet for the Hoanghai province. At these points a brisk trade is carried on so long as the ice does not prevent navigation. The Imports at the Yaloo are of comparatively small importance, while the Exports are of considerable value, consisting chiefly of wood, also beans in large quantities. The wood is carried to Tientsin and to the Shantung province of China thence supplying the sea-board provinces of China with material for coffins. In some instances it is re-exported to the southern ports of China after having been sawn up. Between 100,000 and 140,000 piculs of beans are exported every spring and fall from the head of the Pyengyang Inlet, besides tobacco and sundry other products. These are paid for chiefly in *sycee*, little or nothing being received by way of exchange in the line of goods. Very little direct communication is had with the city of Pyengyang while a lively Export and Import Trade is carried on at the mouth of the Taitong River, junks being laden with Manchester goods of considerable value, as well as Chinese products. The Exports consist chiefly of beans and hides, also the red ginseng. Here then, we see, is a northern trade carried on, which if under proper control would be beneficial to merchants in general, instead of being confined to a few Chinese from the

Shantung province. More than this, it would increase the government revenue, which under the existing conditions is lost or falls to the officials only. It may perhaps not be known to every reader of this paper that steps were taken in 1887 towards the opening of Pyengyang to Foreign Commerce by Mr. Merrill the chief of the Customs, with Sir Robert Hart's permission. His efforts in this direction were fruitless. The Chinese government (Li Hung Chang's government) objected on the grounds that the opening of this province (which by the way is the richest province of Corea) would injure the trade of Newchwang.

The reader can obtain for himself the Chinese Customs' Returns and ascertain in what respect the opening of Pyengyang would affect the trade of Newchwang, whether in beans, or hides, or ginseng, which in Newchwang statistics figure extensively. Yet I question whether the representatives of other nations who have a Treaty of Commerce should allow one nation to have the word and rule in this matter. Have they not been put here to look after the interests of their respective peoples? It is true that the Japanese have done much to counteract the objections of the Chinese but to what extent the representatives of other nations have assisted in this matter I am unable to say. It is to be hoped that some steps will be taken in the near future towards opening this province as it is really important to Commerce in general, no matter what may be the objections of the Chinese government whose main objection is based on a political point of view, rather than on the question of trade, as it is certain that Chinese merchants in general would reap the benefits of this step. I speak from personal knowledge and observation when I remark that the proprietors of the Chinese firms in Chemulpo and Seoul would welcome the opening of Pyengyang.

Wonsan—Exports for 1891—\$633,229

 " " 1890—\$736,867

Imports " 1891—\$166,153

 " " 1890—\$216,586

The Export Trade of this port will never amount to much as this region of country is hilly and mountainous and the products even in the most favored seasons hardly exceed the amount necessary for home consumption. In 1890 and again in 1891 cereals were almost a total failure and

that region of country was well-nigh famine-stricken. In fact in some districts of the Hamkyeng province the people are compelled from want of cereals to betake themselves to herbs as a means of subsistence, and hundreds leave their own country crossing the borders into Russian Siberia. The only resources of the people are the mines, and gold is exported in payment for the food they require.

What is given above is supposed to be the gross value of the trade but figures are not always reliable and we must now go back and examine into the net value. The net value of Imports for Jenchuan for the year 1891 amounted to \$2,958,784; against \$2,531,752 in 1890; for Fusan \$1,476,000 for 1891 against \$1,432,000 for 1890, the Re-exports amounting to only \$7,127 against \$19,297 net value of Re-exports of Jenchuan; for Wonsan the net value of Imports for 1891 was \$641,240 showing no Re-exports, and the goods was most likely not imported faster than the demand warranted.

It now remains to be seen what was the net income of revenue as given by the Customs' Returns. For Jenchuan we have, including tonnage dues, \$295,447 for 1891, against \$248,307 in 1890, giving an increase of \$47,148; for Fusan it amounted to \$198,928 in 1891, against \$202,227 in 1890, giving a decrease of \$3,299 due chiefly to the decrease of Exports; at Wonsan it amounted to \$54,682 for 1891, being the lowest amount of revenue collected during the past five years.

These figures show, as I remarked above, the status of Trade from the Customs' point of view, which, however, do not convey an accurate idea of the actual amount of business carried on. The Export Trade argues well for the resources of the country, and bespeaks its prosperity. Although, as will be seen on comparing the figures quoted, the value of Imports is greatly in advance of that of the preceding years, I would here remark that this was not due to the increased demand as mentioned in the Customs' Annual Trade Report, but rather to the increased value of Exports in 1890 which required a corresponding value in Foreign Imports as pre-payment. It was soon discovered that the demand for foreign goods had decreased, especially was this found to be the case in regard to Manchester goods, the staple of Trade in Corea, still, as Trade, in spite of the decrease in Imports continued to look bright during the early part of 1891 foreign goods was imported to an extent to

overflow the market, and as a result the price of goods, shirtings in particular, fell in value. In many instances the Chinese and Japanese sold at a discount, due to the bad exchange of the country, the coinage being of a most inferior kind. Some of them suffered heavy losses, yet nothing daunted, they hoped for a revival of Trade, as it is known that business in Corea is by fits and starts. The year came to a close having given no prospects of a change for the better, in fact Trade came almost to a stand-still, and the principal firms of the various nationalities were overstocked with goods imported on "prospects." The year 1891 ended with an overstocked market of imported goods, depression of Trade, and many failures among the merchants notwithstanding the large return as shown by the Customs' Report. The year 1892 opened with a still darker prospect and it is to be hoped that this is but one of the periodic depressions to which this country is subject and that a time of prosperity and progress may soon dawn upon it.

F. H. MÖRSEL.

EXTRACTS FROM THE DAILY GAZETTE.

JUNE 4. Kim Nak Chip and Hoi Tam have been appointed Secretaries of the Mint.

Chyang Hüng Kyo has been appointed Secretary of the Arsenal.

June 5. His Majesty announces that he and the Queen Dowager and the Queen will partake of the ginseng and millet soup to-day and to-morrow.

The Chong Won informs that the superintendent of the Palace Pharmacy has served the ginseng and millet soup.

June 6. (The above is repeated.)

June 7. Twenty-three men who stood well but did not pass in the recent Competitive examination are to receive a volume each of a Dictionary *.

June 9. The Ui Chong Pu submits the following statement of Ni Kon Chang with regard to the recent troubles in the Ham Kyeng province:—Nineteen of Ju Uk Hwan, the rebel leader's men are to be punished by the governor of Ham Kyeng, the governor of Ham Kyeng will be punished by the Court for the Trial of Titled Criminals, and two of his servants Pi Pyong Ok and Choi Hi Kyeng should also be punished. Rescript granted.

June 10. Twenty-five of the competitors who did not pass at the recent examination are to receive a Dictionary each.

June 15. Ten of the competitors who did not pass at the recent examination are to be given a Dictionary each.

June 22. The officers of the Royal Pharmacy state that having heard that His Highness the Crown Prince had been suffering from a cold and inasmuch as he is now recovering they will come with His Majesty's physician to inquire about the Crown Prince's health.

His Majesty replies that the Crown Prince is quite well and that they must not come to see him.

His Majesty orders all the relatives of the late Queen Dowager to be present when he worships at the Hyo Myo Chun.

EDITORIAL NOTES.

A ROBBERY was committed in Chemulpo on Saturday June 25th. An employee of the First National Bank of Japan having collected the Duties for the day, amounting to about \$700, called a coolie to transfer the

*奎章全韻규장전운

box containing the money to the Bank. On arriving at the Bank the young man, after commenting on the heat of the day, turned to look for his coolie, who it seems had taken advantage of his employer's discomfort, for he was nowhere to be seen. He has not yet been found.

This is not the first time that the box has been carried to the Bank by a coolie and it would seem that the plan for the robbery was pre-arranged. The day was an unusually busy one and withal very hot. The Bund, too, was crowded with passengers for the *Owari Maru*, as well as with coolies, all of which was, of course, subservient to the carrying out of the robbery.

COMMUNICATED.

CASES of smallpox have been noticed in Seoul during the last few weeks.

A SUBSCRIPTION has been started at Chemulpo for the sufferers from the loss of the *Idzumo Maru*.
The *Sin Po*.

OUR next number will contain an important ethnological article by Dr. Edkins. We have again been disappointed in not receiving the promised map of Seoul and other matter. We are assured that all will appear sooner or later.

CLIMATICAL Report from Chemulpo for the month of May.

The weather has on the whole been fine, a moderate S.W. wind prevailing. Quite a gale on the 27th. We have had 18 hours rain; a short but sharp fall precipitated 3.33 inches. Fog, 56 hours.

The temperature has been quite even, the Mean Minimum (Night Temperature) being $52^{\circ}.9$; Mean Max. (Day Temperature) $97^{\circ}.8$; Mean of external monthly Temp. $60^{\circ}.4$.

Atmospheric Pressure, with the exception of two rather remarkable Depressions and one high Pressure, has been steady, though somewhat low giving a Mean of 26.709, being 0.147 below the mean monthly standard for May and 0.330 below the Normal Pressure. On the 3rd. occurred a Maximum Pressure with a reading of 30.237 followed by a low Pressure on the 10th. giving a Minimum of 29.725. This Depression seems to have had no significance, the weather remaining fine as before. On the 27th. occurred another Depression giving a Minimum of 29.615 indicating a moderate S. W. gale accompanied by rain, fog and occasional squalls. M.

WONSAN Meteorological Return for May.

Moderate to light variable winds during the month. Very unsettled, misty weather. On the 11th. and 27th. thunderstorms with lightning. Rain fell on 9 days, mostly in passing showers; three days fog.